443 445 as clothes, kerosene, sandals, rugs, blankets, hardware, and spices.

443 444 A final group of market participants is the shop and cafe owners--those men who have purchased or inherited business shops which ring the market. Within such shops one can purchase most of the commodities that the fellah seeks for household consumption. In all the marketplace, the only appearance of credit is in such shops where, based on one's personal reputation, payments can be spread into the future. With all the other participants of the suq, each transaction must be culminated by an exchange of cash for goods. It is only in the local shops and with local tribesmen that honour guarantees a purchase. In the Rif when people interact in the market yet are not part of the same community, payment has no guarantee except an immediate exchange of cash. In the shops the local fellah, if they have maintained trust, may purchase without money. As a shop owner explained to me: "We live in a poor country. How else could the people buy?" There is no interest charged on such credit.

443 571 [128] These, then, are the perimeters of the marketplace. I shall now discuss the functional relationships obtaining within this complex. By discovering who interacts and with what degree, we shall be in a better position to evaluate the role of the Berber in the market. First, we note that the large-scale buyers do not interact in the local markets with the large-scale sellers. This is a function of size and transporting. Any firm operating at this magnitude in the markets of the Central Rif realizes its